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our notions, too, of what the times demanded, and should have rejoiced to see a vigorous, earnest plea for religion based on the momentous crisis of our public affairs, and on the modification which it has wrought so extensively in the entire present and future of Young America. Religion, indeed, is always the same, always supreme and queenly in its claims; but there are times when Providence utters voices loud and solemn as those of the last trumpet, and, if there ever was such a season, this is one. But commonplaces, however grave, can hardly arrest attention at such an epoch; and this book is made up of commonplaces, of familiar anecdotes and extracts, of the staple materials of Sunday-school addresses and Conference-meeting speeches, good in their place if they had a little more unction and fervor, but too feeble and prosy for the stirring and renovating mission announced in the title-page. The method of the Abbott brothers has, we admit, great merits in some branches of didactic literature. Its perspicuity, its affluence of illustration, and its simplicity of style, leave no lurking-place for ambiguity, no room for misapprehension. In biography, history, and all departments of elementary knowledge, it wins the attention and sustains the interest of the young, and approaches nearer the voice of the living instructor than any other mode of book-teaching with which we are conversant. But there are some subjects which are belittled by the attempt to write down to the readers, and religion is one of those subjects. The aim of the religious teacher should be to draw out and to draw up to his theme the receptive, emotional, and active powers of his hearers and readers. A clear and adequate conception is often of much less worth than a mighty impulse. The impulse given, the conception will gradually take shape, yet not perfect shape, but dimensions which shall more and more grow into symmetry with the growth of the soul, to be completed only in the higher life. The great subjects of Christian faith and hope, if too soon and too readily comprehended, are liable to be outgrown with the expansion of the intellect, and to hold an inferior place in the maturity of its powers; and we cannot but feel that there is this danger in the too familiar and anecdotal treatment of holy mysteries.

33.—*Christian Worship. Services for the Church, with Order of Vespers and Hymns.* New York: James Miller. 1862. 12mo. pp. 260, 108.

WE are sorry not to like this book; for it has been made by personal friends of ours, from whose taste and judgment we dissent with unfeigned reluctance, while, were it not so, we should deem ourselves

unhappy not to be able to praise any honest attempt to furnish our churches with an appropriate manual of public worship. But this liturgy seems to us lackadaisical, euphuistic, fanciful, we had almost said fantastic, rather than devotional. True, there are many ancient collects and forms of prayer and praise; but they are so imbedded in what is brand new, and can, we are sure, never live to grow old, as to lose much of their venerable majesty and beauty. The whole has a play-meeting air about it, rather than the solemn dignity of a sanctuary service. With music of a highly artistical character, it would revive for a little while the (religious?) interest of a fashionable and worldly congregation; but it would never meet the wants of a body of devout worshippers. The hymns prescribed in the daily service, and those in the supplementary collection, are, for the most part, pretty devotional poems, such as could be pleasantly and profitably read or sung on a Sunday evening by a family circle; but we find among them very few of those "Songs of Zion" which are the favorite vehicles of devotion wherever the English language is the vernacular tongue. Indeed, almost all the lyrics which we had supposed could be wanting in no collection for the public service of religion are wanting here. We are by no means opposed to liturgical worship; but the very idea of a liturgy involves that of *common* prayer and praise, and if its order be new, its materials ought to have the hallowed associations of immemorial use, and especially ought to be free from the peculiarities of taste which mark an individual, a clique, or even a generation. The English Book of Common Prayer has all the characteristics that should belong to such a manual, and we can see no reason why congregations of other churches than the Episcopal may not abridge and adapt its forms to their use. Where there are no dogmatic reasons for rejecting portions of it, abridgment and a more flexible adaptation are, indeed, needed in the judgment of many loyal members of the church whose peculiar property it is. Where it cannot be conscientiously used without essential change, the King's Chapel Liturgy might meet the devotional needs of our churches, and, we believe, would do far more to educate and to feed the religious wants of the community, than can be done by any endeavor to gratify the craving for novelty, which tends only to degrade and secularize the service of Christian worship.